

By Robert Brown

KK

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Cut everything loose, and let all go into the mix. *Glych* has published books of Freud, Diderot, and Poe, Borges and Kafka, and Melville for all fairly predictable topics for a modern literary review. The treatment is in line with the idea of textuality, the individual essays might well have appeared in academic journals, given the current climate of more-or-less structuralist modes of analysis. There is a semiotic study of myth, and by Louis Mochin that might have been interesting, but which is impenetrably mannered and obscure; the greatest curiosity is the first, which, though is a controversy-though, is a quiete the word for it-

But it is naked and un-
esembled in *Journal of Literary
Semantics*, which of the contents
of which I cannot group. The
the word "literary" in the title,
the journal has little to say about
literature at all, even in the most
theoretical and generalizing way;
the material lies between
linguistics and particular refer-
ences to recent
semantics, and logic and linguistic
philosophy. In a note in the latest
number (7:1) the editor excludes a
confident positivism, he defines
the attitude of his interest in litera-
ture to be important at the same
time to be in literature on litera-
ture, for it is in literature that
I have never discovered other than

Sift Noel 17 (from Page 5300 Boen, Herwarthstrasse, Germany) is an oscenographic magazine dedicated to the work of Brion Gysin; author, *Process* and inventor of the technique used by William S. Burroughs in *The Naked Lunch*. *Neel* presents copious material about Gysin, but other members of the school. Epigones of the respected here include the Paul Smith.

are not dissimilar to the poets of the Middle Ages, and that the authentic character of the Middle Ages is neither derived from the reality of the Middle Ages, nor from the reality of the Middle Ages, but from the reality of the Middle Ages.

But not in end an e corping not
Professor Hurlin's book is thought-
ful and valuable, sympathetic to the
poetry, judicious in taste, gracious
in and cognizant of other critics
not forgetting such British critics
as Ian Robinson and P. M. Kee-
ha brings us a long way from the
simple, naive, quaint old chap with
his mildly bawdy yarns who used
to figure in English literary my-
ology as Chaucer.

More often still his character float off an snare extended similar an isatophor developed with a Rowa's laconicly mellifluous. He never forgets that he is a poet and that means far him expatiating on a theme, elaborating an idea that is already perfectly clear. Who Jana Shore, now begging far bread knocks at the door of her friend Ankle and is turned away by a servant, Rowa provides her with soliloquy ;

It was not always thus ; the time

John Holloway

We must admire the faith and calm resolution of Edelinda; but doubt her supreme confidence in the future life lesson the impact of this tragic situation? With such a faith, what has she to lose? It is a self, too, that patience and endurance are dramatically less effective than uncontrolled passion in violent action. One recalls another Christian convert, Perrovius Androcles and the Lion, who drove into the arena with

Yet if Professor Canfield sometimes pushes his thesis too far and if he occasionally calls for attention to parallels, symbols or echoes that seem fanciful or nonexistent, he has demonstrated, no previous critic has done so fully that Rove's tragedies are saturated with biblical language and Christian symbolism, and that, both explicitly and implicitly, he constantly draws upon the doctrine of the Church and the teaching of its divines.

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Eclectic Edwardians

Confusion is the overwhelming immediate impression of the visitor to "London 1900", the RIBA's new exhibition (at the Heinz Gallery, 21 Portman Square, W1, until July 29), as it would be for anyone looking at the architecture of the Edwardian period for the first time. English Baroque, French classical, minimalist Arts and Crafts design, Gothic and Byzantine—the welter of styles bombards the eyes. And so much of it is on a grand scale for the confines of the Heinz Gallery's small rooms.

Yet gradually a pattern emerges as the visitor goes round the feast of excellent photographs and drawings done with a panache that modern architectural draughtsmen must envy. Gavin Simoni, who has arranged the exhibition, has sensibly divided the exhibits into types of building and it soon becomes clear that most architects of the time found no loss of integrity in selecting their style according to the function of each building. Thus we find Edwardian Baroque in three huge, white-stone government buildings and countless grandiose office blocks and luxury flats, but that style appears in only one—Holy Trinity, Kingsway—of the many London churches built in the time. Churches are usually Gothic, while houses and charitable buildings display the originality of the Arts and Crafts movement or a pretty neo-Georgian.

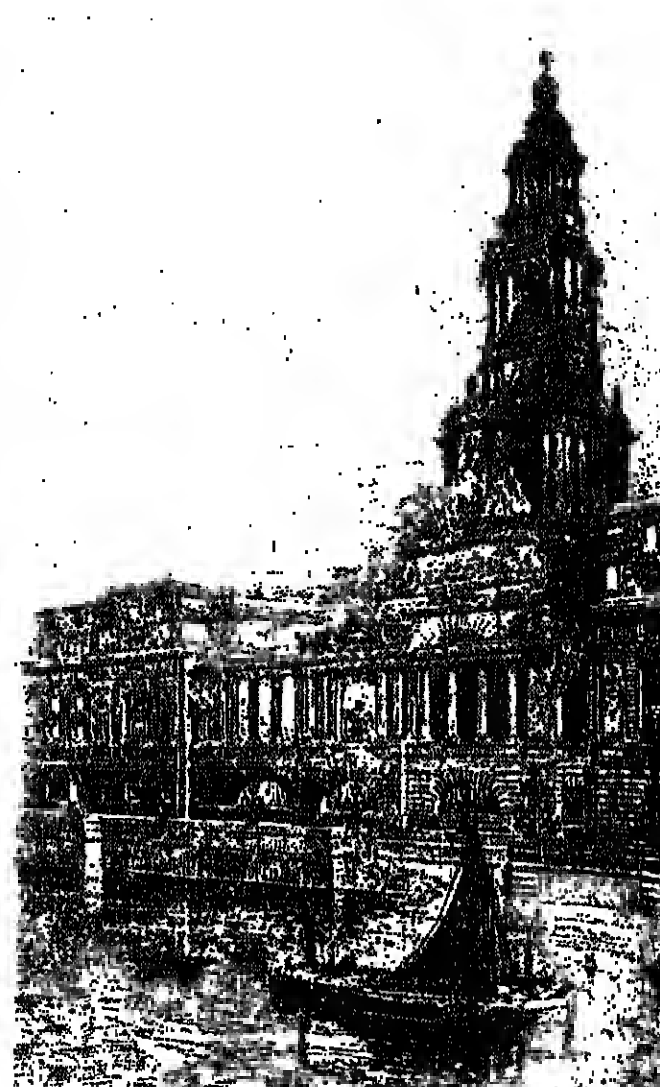
At the opening of the exhibition Sir John Summerson spoke of his enjoyment of most Edwardian buildings, but complained of the rarity of serious architecture among the rest. Look for the gold among the dross, he told us, pointing at the gold of the glorious wicker model of Westminster Cathedral. And he recalled how in his youth architects and historians had looked for some architectural absolutes after the confusion of Edwardian styles.

Serious architecture? Architectural absolutes? Ideas about such things change with every generation. The modern obsession with the undisturbed expression of structure is no more serious than Renaissance ideas about harmonious proportions or even that Regency houses of the romantic picturesque. Yet like these buildings of each period differ widely (questions of

style apart) and every style has at times been subjected to plenty of dismissive criticism. In 1907 the architect John Belcher published a lightweight but significant book, *Essentials in Architecture*. In it are illustrated chapters on the design virtues as he saw them—strength, beauty, vitality, repose, truth and others. If you ignore the styles and look at the buildings in this exhibition from that viewpoint we will find abundant serious virtues; except perhaps in that matter of truthful expression of structure, for the 1900s were the decade when traditionally trained architects had in digest the new steel and concrete frame techniques. But for the other qualities just keep an open mind and look at the buildings by J. J. Burnet, Henry Hare, C. R. Ashbee, Charles Holden, Edwin Lutyens, and others.

Some understanding of the social, political and economic ideas that prevailed in 1900 is needed if we are to appreciate the buildings. New powers and self-esteem for local government, increasing recognition of collective responsibility for the poor, the first electric trams and tubes, awareness of London as the capital of a great empire after the Boer War: all these changes around 1900 produced a stream of town halls, LCC housing estates, charitable institutions, new suburbs with pretty white houses and grand buildings in Westminster, the buildings of Kingsway, the Aldwych, Whitehall and The Mall are all largely Edwardian. Work in progress will increase understanding and knowledge of the period further. A. S. Gray's monumental *Biographical Dictionary of Edwardian Architects* is due for publication next year, as are many individual studies. The RIBA exhibition makes a considerable contribution to the process of increasing the public consciousness of the value of Edwardian buildings to our culture.

Mr. Stamp is in the contemplation for his imaginative selection of buildings for display. County Hall, the Admiralty Arch and the facade of Buckingham Palace mingle with subjects unfamiliar even to those who know the period well, such as L. C. Shewan's impressive church of 1911 in Kenilworth Town. Inevitably,



Unfulfilled design for County Hall, 1907: from London 1900

people will have complaints about omissions—Mr. Stamp's, there are none of W. G. R. Sprague's lovely theatres from Wyndham's onwards, nor is the Church of England's neo-Edwardian style here. But that is nothing compared to what is there. The catalogue (which is provided by a special issue of the magazine *Architectural Design*) is costly at £3, but there are many

Fifty years on...

Leninism by Joseph Stalin was reviewed in the TLS of June 14, 1928 by H. Stimson. In his attitude towards capitalist states Stalin fairly faces the facts. The tide of revolution ebbs as well as flows, and this is a period of ebb. But the capitalist states will grow weaker through their dissensions with one another and through the growing antagonism between capital and labour; whereas the Soviet power will grow stronger as it accomplishes its work at home and improves its relations with the proletariat population of the West. Stress is also laid on Lenin's refutation of Marx's argument that the revolution would break out in highly developed states because their working-class population is most enlightened. Revolution breaks out in the states where capitalism is weakest, as the case of Russia has proved. Western capitalism is weakest not in its centres but in the tropical territories where it is exploiting but has not yet enslaved. Perhaps, then, the weakness of capitalism will next manifest itself.

In British India, where there is a young and combative revolutionary proletariat, allied to the chemists of the movement for national liberation, a movement which is certainly very powerful. In India, moreover, the anti-revolutionary forces are incorporated in a foreign imperialism, which has completely forfeited moral credit and has incurred the general hatred of the oppressed and exploited masses. Yet even in regard to India Stalin is none too confident. The trouble is that most of the bourgeois reformers are in alliance with the established government; and until this alliance is broken the revolution cannot succeed. The book as a whole reveals the working of a doctrine and timid

The Freudian Reformation

By Geoffrey V. Gray

ROY SCHAFER: *Language and Insight: The Sigmund Freud Memorial Lectures 1975-1976*. 233pp. Yale University Press. £9.

Freudian psychoanalysis came to America tired, hungry, and poor, and like so many other immigrants went on to achieve unimagined success. In the 1930s and 1940s analytic institutes sprang up all over America and psychoanalysis became big business. And it was not merely the novelty of psychoanalysis that brought it such grand success, for the intellectual mansion Freud built was indeed impressive. It provided not merely a lens with which to view psychoanalysis but a total wraparound, a Weltanschauung.

Roy Schaffer, a clinical psychologist who practices psychoanalysis, perhaps typifies a new direction in the conversion to Freudism. In an prologue to his *Language and Insight* he makes very clear the purely religious significance of psychoanalysis. Analysing Sigmund Freud (d. Sept 1939) he writes: "Against the figure of Fate, Freud was holding up the image of a man of love and enlightenment in a world overrun with ugliness: of forgiveness, restoration, and reunion; of enthusiasm, delight and dedication, and of the preciousness of the honestly remembered life." Schaffer's analysis of Freud's open representation of a reading, although a highly significant one. The tone of the poem is restrained and slightly dry, the diction plain—certainly not enthusiastic and gushy as Schaffer implies. Freud's celebration of the "rational voice", moreover, is a decidedly sober cue, for he recognizes that "often he [Freud] was wrong and at times absurd." What Schaffer analyses unwittingly is the Freudian revolution in psychoanalysis of religious sentiment. Now in Schaffer's unusual regard, for to many other intellectuals of the 1930s and 1940s psychoanalysis represented a spiritual home, a place to which to turn in a time of religious disaffection.

Time have changed, however. No longer do young intellectuals turn to psychoanalysis for spiritual consolation, for in the past twenty years psychoanalysis has suffered a slow but inexorable decline. Today there are few first-rate minds left who have a living relation to psychoanalysis. Analytic institutes once inundated with applicants are often without enough students to fill their classes. Perhaps William Phillips summed up the situation in a recent number of *Partisan Review* (No 4, 1975) when he remarked that there has been an almost complete decline of support for analysis by the intellectual community.

His new book, which consists of the lectures he delivered

at University College London while he was the first Sigmund Freud Visiting Professor, Schaffer sets out a bold programme. He wishes to do nothing less than radical surgery on the sick patient. Acutely aware of the "successful critiques" psychoanalysis has been subject to in recent years, he seeks to excise the diseased organs—Freud's metaphysics—and replace it with a new organ system: his theory of action language. His endeavour, however, is not intended to repudiate psychoanalysis: it is profoundly conservative in intent as it seeks to serve the old order. Thus in the course of discussing some interesting topics in contemporary psychology—sexism, sexual dysfunction, the nature of therapeutic change, the idea of psychoanalytic life—theory, the concept of the self, self-control, self-hatred and self-love—Schaffer applies his action language approach in the hope that the old lenses (and he is not entirely clear which lenses these are) can be made to live again.

Briefly what Schaffer proposes is this: that Freud's causal determinism, "why" language, his metaphysics, be replaced by a non-deterministic "what" language, his action language. In traditional psychoanalytic explanation, metaphysical points of view are the cause of the problem, and in order to explain the deep meaning of behaviour and experience, behaviour and experience are viewed as the output from a mental apparatus which includes various energies, forces, structures, and mechanisms. Schaffer argues that a new theory is outmoded—Freud was merely adapting ideas about mind and science current in his day. What is needed, he argues, is a language which can replace metaphysical language, moreover, which is clinically grounded, which comes closer to clarifying the often implicit strategy of clinical psychoanalytic interpretation. He offers his action language to fill their requirement.

Schaffer's action language theory, which is explained systematically in each of the essays, is really a rather simple idea. It consists in viewing the person as an agent, a doer of actions—not as a passive mental apparatus in which various forces and functions work at work. Action in Schaffer's scheme is a broad term and includes all mental and physical actions. Thus a memory, a wish, an emotion, an image, an idea, are just as much actions as verbal or physical acts. Using action language one always seeks to answer the question: "What is this person doing?" In describing what he is doing, one uses verbs and adverbs in order to capture the active aspect of behaviour. Thus one would say "Jack acts contentedly", not "Jack is contented" or "Joe is contented". "Joe" has a reputation of compulsion. It follows from this emphasis on "responsible" action that motives cannot be adduced to explain actions. One cannot say, using action language, "Jack, because he was anxious, acted defensively." Rather one says, "Jack, viewing the situation anxiously, acted defensively."

This thoroughgoing commitment to person as agent and to the responsible aspect of behaviour, comes, as Schaffer avers, "closer by far than metaphysics" to capturing the essential change brought about through psychoanalysis. In the case of depressive, they cease taking excessive responsibility for what they cannot control. Greatly relieved as being the person who is essentially has been doing the things from which he or she is apparently suffering upon entering analysis. Effective psychoanalysis, according to Schaffer, is the analytic change in the patient comes to view himself as an agent with a reasonable amount of control in the world. It might be noted that this general view of psychotherapy with its emphasis on person as agent has been advanced for years by all manner of therapists—Freudian, Sullivanian, Rogerian, etc.

A theory is a lens to peer through. Some lenses are more

refined and thus more illuminating than others. Schaffer's lens strikes me as particularly crude. True, there is a certain validity in the statement that all mental and physical happenings are actions, particularly in a culture in which, in Trilling's words, "the incantation of society has become virtually a category of thought". But a theory as broad as his lacks clinical bite. If everything is an action, how are we to make discriminations among various kinds of actions? Is the lie just by the power at a cocktail party equivalent to the waking dream of the psychotic? Indeed, I have trouble distinguishing Schaffer's theory from that theory of behaviour espoused by Werner Erhard, founder of the pop psychology movement "est". According to Mr Erhard, "whatever you're not, you're there because you want to be there". Everything you do is a "responsible" action. As a statement of the obvious, Erhard's theory seems as good as Schaffer's.

In criticizing Schaffer's theory I do not mean to suggest that he is not on to an important subject. Psychology needs a "what" language just as it needs a "why" language. One can sympathize with Schaffer's efforts to construct a modest, clinically grounded theory, one that contrasts squarely with the primacy of the psychotherapeutic encounter—namely, that a person is capable of becoming responsible, making decisions, and changing his actions. Still, a theory as indiscriminate as his will not do. I see little more than verbal clumsiness in re-writing the sentence, "Jack, because he was anxious, acted defensively," to "Jack, viewing the situation anxiously, acted defensively." Indeed, Schaffer's theory is too seriously not only defeats the phenomenological venture but borders on the preposterous. Witness the following: "It is psychologically wrong to speak of [impotence as] failure, because the person who is impotent is not impotent. It is a description, the impotent or rigid person is doing exactly what is right to do... From the standpoint of psychic reality, one might even call impotence a rigidity success."

Schaffer's theory is also troubling because he is so eager to make it fit with traditional psychoanalysis. Schaffer's theory not only repudiates a (the?) motor version of psychoanalysis—metapsychology—but it goes counter to Freud's fundamental intent: to create a causal-deterministic scientific psychology of mind. I am thoroughly sympathetic to Schaffer's intent, namely to "soften" determinism by stripping of some of its ill-begotten prerogatives. But why then to shogun a marriage between two such ill-suited partners? At one point Schaffer argues that there is an organic relation between his action language and traditional psychoanalysis. He writes, "In this sense, then, Freud 'took the position that a dream is a mental act like any other and that attribution of responsibility for mental acts must be made across the board'—this may be regarded as Schaffer's wish to be on the right side rather than accurate. Not infrequently, Schaffer's devotion leads beyond blindness into delusion."

These lectures are poorly written, and Schaffer spends far too much time in the "psychoanalytic" tradition. He writes: "Psychoanalysis has defined a widespread if not universal fantasy in which unconsciously painful and breast are equated... Think what this equation of breast and phallus implies. The shadow of the mother has fallen on the phallus, and the man whose organ it is; accordingly, the sexual act is unconsciously bisexual, and it is oral as well as genital..." Statements of this kind, are, of course, not a matter of reason; they cannot be proved—but ideology; they are beliefs (even if only the enlightened, the so-called, have access to them) with about as much logical support as, say, the health fanatics' belief that the daily ingestion of parsley stems will guarantee a long and illness-free life. It is my guess, moreover, that for the "interested laypersons" for whom these lectures were written this kind of talk in tongue will not do.

In Schaffer's defence it must be said that he can be good when he lays aside psychoanalytic chestnuts

—Freud's and his own. His essay on "The Psychoanalytic Life This and That" is particularly sensible and illuminating. In the essay he gives a précis of the thought of the "modern existential and phenomenological thinkers who laid the groundwork for [a] revised conception of the psychoanalytic endeavour." This "revised conception" emphasizes the relativity of truth, for language and one's point of view contributes to the creation of reality as much as does "objective" reality itself. Thus, the interpretative endeavour that is psychoanalysis establishes meaning and significance as much by construction as by discovery and uncovering. Schaffer writes: "It is not the personal past but a personal past that psychoanalytic interpretation yields up." Thus a Freudian paradigm yields a different past than does, say, a phenomenological paradigm. Similarly, the present subjective world is a construction, and "like the past, the psychological present is no more than a number of personal constructions". The present subjective world like that of the personal past is constructed in language, through interpretation. Psychoanalytic work, Schaffer points out, works circularly: "the analyst uses the general past to constitute the individualized present that is to be explained while using that present as a basis for inquiry into the individualized past." In doing so, the therapist relies (although Schaffer does not say so explicitly) on the distinctively human ability, in Buber's terms, to "imagine the real". That is to make present to himself as fully as possible the thinking and feeling and perceiving of his patient. And this imaginative venture into the life of the other, is not, as Schaffer points out, merely limited to the subjective present, but extends into the personal past. Schaffer writes: "The analyst... when listening to the analysand, [thinks] what that person is likely to have gone through in order to have arrived at his or her distinctive plight."

No American psychoanalyst, it seems, can resist including in his writing an "uplift" section and Schaffer is no exception. In his book this is the chapter on sexism. It might be added in passing that while Schaffer is a regular Cotton Mather on the "evil" of sexism, he none the less holds to the orthodox Freudian ideas about women, i.e., they suffer from penis envy, are castrated, etc. In any case in this chapter his inclination has to do with the "whole person". Thus a whole person "refuses to deny personhood to others". For a whole person "there cannot be only one whole person in the world. Each person is a person, a whole person, and each person's wholeness on one's own part to serve on numerous occasions as object... In relation to them, for they, too, must be given scope to exercise and confirm their personhood, who are not threatened by 'conventional' ascriptions of male-female, active-passive". The whole person finally (and here Schaffer begins talking in tongues again) "may come to accept that it is an inseparable part of being a whole person to continue being in some measure an object, receptive and being, baby, an actively receptive and giving baby, and a sexually incestuous young child who is identified with both parents and desires each erotically."

Here, I think, we find Schaffer in his most devotional posture. In laying the "psychoanalytic" prescription for wholeness, he gives expression to the deepest Freudian supposition that holds that what- ever is lower is more real. And what, after all, does this mania for reducing the sublime to the trivial represent, if not the action of a badly twisted religious impulse?

The Wolfson College Lectures, 1976, are now published as *Human Growth and Development*, edited by Jerome Bruner and Alison Garton (167pp, Clarendon Press: Oxford University Press, £4.25; paperback, £2.25). There are two main themes, the importance of achieving social connection, and the active nature of childhood: the contributors are Robert M. Hinde, Michael Rutter, J. S. Bruner, Eve Clark, Barbel Inhelder and Jack Thard.

Idealist Epilogue

G. R. G. Mure

This book has a double purpose: to pinpoint and acknowledge the author's main intellectual debt, and to develop a short and convincing account of his general philosophical position, which he calls 'objective idealism'. By re-thinking and re-deploying Hegelian concepts in contemporary terms the author sets out his conception of men, of ontology, and of the dialectic. £8.50

The Ontology of Paul Tillich

Adrian Thatcher

The ontology of Paul Tillich is here analysed and evaluated from a point of view which is sympathetic to his thought and which sees ontology as playing an important role in theology and philosophy generally. Some of the stender criticisms of Tillich are found wanting, and some fresh criticisms, especially of his selectivism, are made. £8.50 Oxford Theological Monographs

Becoming and Being

The Doctrine of God in Charles Hartshorne and Karl Barth
Colin E. Gunton

This book presents an analysis and comparison of two influential modern approaches to the doctrine of God. The author contends that while Hartshorne's rationalism is not very different from classical theism, Barth's conception provides a creative impulse to radical re-thinking of Christian concepts of God. £10 Oxford Theological Monographs

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The Slum and the Ghetto

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The author believes that by examining the transformation of the condition of Chicago's poor we can discover why the black minority in American society is still consigned to ghettos which have the same problems faced by Chicago in the 1880s. Illustrated £9.50 Urban Life in America

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Notes from underground

By Peter Reddaway

A Chronicle of Current Events
Numbers 1-15

Amnesty International (distributed
by Routledge Journals), £47 (US \$6-
75) available on subscription, £9.90.

A month ago *A Chronicle of
Current Events*, the journal of the
Soviet human rights movement, cele-
brated its tenth birthday. The
initiative of Amnesty International
and Routledge Journals is now
making it more widely available in
English translation in this specially
appropriate. Equally, it is a good
moment to review the *Chronicle's*
development over a decade in which
it has grown in length from about
15 pages to 17.3 in its latest issue.

The *Chronicle* is in the tradition
of the Resistance papers pro-
duced by Nazi-occupied Europe
and the anti-Tsarist publications of the nine-
teenth century and even dissident
bulletins circulated on American
military bases during the Vietnam
War. But beside the *Chronicle*,
these frequently appear, however
or not, on the pages of the
while many sober, admirably factual
dissenting newspapers have
appeared over long periods, whether
in democratic countries or in
authoritarian states like South
Africa, they have done so legally
and openly, with no need for
horror-movie, while the *Chronicle* has
been forced to operate underground
in conditions of great difficulty.

The *Chronicle* comes out in the
standard samizdat form, as a typewritten
script, and is repeatedly retyped as
it passes surreptitiously from hand
to hand. Its editors cannot normally
plus up official bodies or other
courtesy to check out a story, nor
send reporters to the spot. They
have to rely on their correspondents
(or their correspondents' correspondents)
seeking them out and
bringing material in person, or
along chains of communication held
together only by instinctively shared
values and mutual trust. They
must evaluate the material by, say,
questioning the courier, comparing
his "copy" with other material
from similar sources and checking
it again through personal contact
within the community of those con-
cerned with human rights.

Despite the difficulty of these
procedures for people who must
constantly evade the eyes and ears
of the KGB, and despite the unre-
mitting efforts of its editors over
the years, the *Chronicle* has main-
tained an astonishing level of ac-
curacy. Most of its errors are very
minor, and most are corrected in
subsequent issues. The authorities
only seldom effort to prevent it, and
that it propagates "outrageous anti-
Soviet fabrications" was sufficiently
unconvincing for the attempt not
to have been repeated. The editor
then on trial, the biologist Dr Ser-
gel Kovalev, was sentenced none
the less to ten years of imprison-
ment and exile.

In addition, the tone and style
of the *Chronicle's* editorial material
is impersonal and objective to a de-
gree comparable to that found in
the KGB. If the editors did not
quote frequently from more per-
sonal documents, and if most of
their subject-matter were not
intrinsically dramatic, the reader
might soon be weary. But here
is the *Chronicle's* unique achieve-
ment. Notwithstanding ten years of
censorship, the *Chronicle* has
more than a hundred of its editors,
correspondents, distributors and
readers, it has held with quiet cour-
age and tenacity the torch of the
highest journalistic standards of ob-
jectivity. This is why Amnesty Inter-
national publishes it—even though
there are no equivalents of equal
 stature from right-wing or Third
World countries. For to publish
at the same time, in the interests
of political balance. Currently, in
fact, the nearest equivalents are
coming out in Czechoslovakia and
Poland, where the editors appear
to be strongly influenced by the
Chronicle's example.

When the poet Natalya Gorbun-
skaya and a group of friends found
the *Chronicle* in 1968 its editor-
ial position soon became clear. It
was not anti-Soviet, it was not con-
cerned to change the basic struc-
ture of state institutions, it had no
political programme. The views of
its producers covered, in fact, a
broad spectrum from Leninism to

Stalinian conservatism. Its central
aim was to provide information
about efforts by individuals and
groups to exercise their constitu-
tional rights, and about the authori-
tarian responses to these efforts. The
goals of those trying to practice
freedom of expression or association
in this way did not affect the
Chronicle's coverage; its editorial
policy reflected the political liberal-
ism of its founding epigraph, article
number of the Universal Declara-
tion of Human Rights, which reads:

Everyone has the right to freedom
of opinion and expression; this
right includes freedom to hold
opinions without interference and
to seek, receive and impart infor-
mation and ideas through any
medium and regardless of frontiers.

The paramount importance of fac-
tual accuracy was so should note,
not only basic to the editors' moral
position, but also of practical sig-
nificance. All concerned in producing
the journal had to feel that they
were on firm legal ground and had
a sound defence in case of prosecu-
tion. Factual precision provided
this, as the most often applied poli-
tical articles of the criminal code
(numbers 70 and 190-1), loosely
drafted as they are, require that a
defendant must have tried to define
an offence by propagating
"known facts" or "known truths".
Truth is thus a legal defence.
The KGB have, of course, set many
kangaroo courts to work in order to
sentence dissenters using this
defence, regardless of the mockery
of law involved. But they have also,
in many cases, been inhibited from
so doing by the *Chronicle's* precise
instructions to them not to rehearse
their predecessors. Still, the NKVD,
more closely than is absolutely
necessary.

Thus the *Chronicle* has faithfully
reflected the gradualist, legalist,
evolutionary approach of the move-
ment whose main mouthpiece it is.
This also means that the approach
to problems not dissimilar to those
faced by the Tsar's opponents
a century ago could scarcely diverge
more sharply from the tendency of
these predecessors to totalitarianism,
authoritarianism and the view of law
as a potentially democratising social
force.

The *Chronicle's* history can be
sketched more or less in terms of the
development of its coverage than
through a discussion of its editors
and contributors. A tradition of
extreme objectivity and accuracy
activity has developed among these
men and women, partly for obvious
reasons of security, but partly also
because they have been so numer-
ous, and the *Chronicle* each a truly
collective compilation, that any tak-
ing of credit by one or more of
emigration, would seem out of place
and boastful. In 1975 the editors
made an exception for Natalya
Gorbunskaya, as she had been
unlawfully arrested in 1969, the first
female editor, and as she had then
just emigrated. No more did Geo-
ryy, though charged with editing
seven issues, and named in court
with rebuttals to accusations that
these contained "known facts" or
"known truths", still preferred not to
take credit by conceding he had
been an editor. No more did Geo-
riy Superin, a literary scholar, at
his trial in similar circumstances in 1974.

The security aspect is illustrated
by Gorbunskaya's statement in a
court article that "I never saw the
names of those with whom I
discussed the contents of the
Chronicle in 1968, as they are all
in Russia."

Gorbunskaya singles out a
number of factors which encouraged
this group to proceed at that time
with its risky enterprise: the steady
flow of material smuggled out of
the now receding camps which
was now reaching Moscow dis-
senters and sometimes, via their
back outside world; the broadcast-
back from the West of these and
other early samizdat documents
which had been spirited abroad;
the example of the Crimean Tatars,
now lobbying the authorities for
the right to return home and
issuing regular information bulletins
on their determined struggle; the
urge of the young intellectuals
of the 1960s, and Alexander
Ginzburg for their samizdat pub-
lishing activity, a trial which clearly

conferred an enormous turning-back
of the clock by the post-Khrushchev
leadership; and the fact that the
United Nations had designated
1968 as International Human Rights
Year.

The *Chronicle's* first issue carried
information from nine different
cities in areas of the Soviet Union.
For issue 46, just published by
Amnesty, the anonymous figure is
twenty-six and the index contains
901 proper names. But the growth
has not been steady. The arrest
of Gorbunskaya and other key
figures in 1969 led to a temporary
contraction in the network of
correspondents, and then, in 1972,
the KGB received orders to crush
the journal at whatever cost in
international publicity. Two
hundred people were interrogated
in numerous towns and cities,
many had their homes searched,
and some were arrested. Among
the latter were Pyotr Vekir and
Viktor Kravchik, whom the KGB
eventually expelled and bullied into
compromising the many dissenters
they knew. Within a year the
pressure became too intense and
the *Chronicle* ceased publication.

When it re-emerged eighteen
months later several issues appeared
at once to fill in the backlog and
provide a continuous record of the
movement since then. Since then
it has steadily expanded in size and
scope. To begin with, in 1968, the
Chronicle editors had focused
mainly on the efforts of their fellow
intellectuals in Moscow, Leningrad
and a few other cities to develop
samizdat as a means of obtaining
the censorship, to follow sym-
posiums, to publish their develop-
ments of the "Czech Spring", and
to form cultural, humanitarian and
political groups. As these people
began to be arrested and impris-
oned, the coverage at trials and in
news from the liberal camps in-
creased. Surprisingly, some of this
was complemented by material from the
prison psychiatric hospitals; the
regime found it convenient to label
some of its critics insane, especially
those who practised psychiatrists were
freely available to the labelling.

Outside their own circles the
editors paid special attention to the
Crimean Tatars, whose cause Geo-
riy Grigorovich and other Moscow
dissenters had begun to embrace as
early as 1966. This led to an regular
coverage of another exiled people,
the Meskhetians, who were strug-
gling in ways unknown to the Tatars
to return home in southern Georgia.
In 1969 firm links were estab-
lished with Ukrainians of democratic
nationalist tendency, whose friends
had recently been imprisoned in a
series of trials, and also with the
rapidly emerging Jewish emigration
movement, whose groups published
extensively through the *Chronicle*.
In 1970 founded their own
samizdat journals. These followed
the example and principles of the
Chronicle, which proceeded, in turn,
to publish summaries of their Jewish
and Ukrainian offshoots.

In 1970-72 the network extended
into Armenia, Georgia, Latvia and
Lithuania, where the authorities
had been countering the threat of
local nationalism with arrests of
the type carried out in the Ukraine
a few years earlier. While dissent
and trials have subsided on in the
first three republics ever since,
with signs of a resuscitation in
Armenia, it is only in Lithuania
that a truly mass movement has
developed. Here nationalism, in its
early manifestations at least, has
surpassed what can be observed
in the Ukraine. Lithuanian nation-
ism has been aided by the close

historical relationship
between the Lithuanian Catholic
Church and the authorities, set an exam-
ple of dissenting activity in the
persecution in the 1930s, and
in less than seven years
set in their ways to do this.
Their one innovation in
dissent—allowing some
dissent and forcing certain
to go abroad—evades this
and in any case presents
many minus factors as pluses.
The Lithuanians are, for ex-
ample, of the most creative indi-
viduals in the movement, and
a development which seems
to produce a backlash of
dissent against the regime
due to the fact that the
Soviet Union are not Russian and
many of them regard the Russians
as oppressors.

Things move slowly in Russia,
and the regime's stability is not yet
in question. But the Soviet system
cannot remain immune for ever
from the pace of change in the
twentieth century. As Solzhenitsyn
has said, the Soviet
society is deeply sick. Unlike many
democratic societies, it is not free
enough to search vigorously for

speech in acceptance of the Georg
Büchner prize in 1960. Regrettably,
his poetry in translation here re-
mains as resolutely intransigent as it
does in the original. Only Huchel
emerges as a poet able to commu-
nicate meaningfully and powerfully
across the language barrier.

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The Writers and Scholars Inter-
national was the subject of a lead-
ing article by Stephen Spender in
the TLS of October 15, 1971. "The
main activity of WSIF," he wrote,
will be to publish a journal
called *Index*, edited by Michael
Seamless, which will (to quote
its stated aims) "record and
analyse all forms of literature into
the freedom of expression and
examining the censorship situation
in individual countries."
The *Index* has stuck closely to
its original aims. The first issues
cover a wide range of countries,
including Britain. Ahmed Raza
discusses the plight of Naguib wa-
Tahouk of Egypt under detention in
Kauai. Michael Seifert contributes
an article about Paul Goma, the
Romanian dissident, Alexander
Moryl examines "USSR's aliena-
tion press", and there are ar-
ticles on "technological" "padding
sessions" (the equivalent of
samizdat) and on the recent
emergence of unofficial publishing
in Hungary. Lucien Philippe writes
on censorship in Iran, John A. Le-
non on television confessions by
known journalists and politicians in
Malaysia and Singapore, and Nick
Coister and Nissa-Torres discuss
Argentina.

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In issue number 10 *Okike: An Afri-
can Journal of New Writing*, edited
by Chinua Achebe, announced its
return from the United States to
Nigeria after an absence of four
years. The issue is focused main-
ly on writing from eastern Africa,
with contributions by Kenyans
(Melusi Jose, Toban Lo Liyong,
Stephen Ndlovu, Barry Oduor,
Oduro, J. A. Opiyo, Osofo), Ugan-
dians (Okot P. Bitek, Peter Nwar-
uh), and a Somali (Abdi Shaki-
Abdi). There are also items from
other parts of the world, including
poems by Andrew Salkey, and an
introduction by Ezekiel Mphahlele's
Notes from the Black American
World", edited by "Images of
Africa in Afro-American Litera-
ture". Traditional oral narrative
styles, as in Shaka-Abdi and
P. Bitek, jostle the contem-
porary verse of Salkey and
Ndlovu. This combination is to be
found also in the eleventh issue of
Okike, which is devoted largely to
writing by South Africans, includ-
ing Don Mattera, Zulu Molefe and
Oswald Mtshali.

Okike is handsomely designed and
produced and the contents are im-
pressive evidence of the range and
vitality of African letters today.
Subscription £3 P.O. Box 53,
Nsukka, Anambra State, Nigeria.

The fiftieth anniversary issue of
the venerable old *Quarterly* of
linguistics and literature, *American Speech*
(50: 3-4), reprints some remarks

from recent issues...

Halushka Quarterly, on
regular review "edited from
the TLS is the epitome of a little
magazine. It is little for a start, alert
and to the point. The current issue
contains provocative articles
by Christopher Isherwood ("The
Artist as Homosexual") by D. S.
"The artist as Homosexual") by D. S.
"The artist as Homosexual") by D. S.

In addition to the
minutiae which the regular
editors have also had to
deal with religious
of the latter have
concerned to give more
precise their faith and
while others have
causes of the religious
groups. The order is
often after listening
to the sermons of
theologians of various
schools as follows: No. 33, from John
Urvain, then Lihavik
(Javim). Buddhist,
Pentecostals and
Finally, the *Chronicle*
on writers, artists and
who have clashed with
the KGB in their
ship and the KGB is
concerned with the
workers. It has also
texts of secret laws and
and provided a regular
bibliography of the
which circulate in samiz-
which are approp-
to have something better
in the world for
has reported according
to the opinions of
Lithuanian and
long-standing, dissemi-
nated, New York
implication of 1974
political or religious
The *Chronicle* is a
board for the opera-
cured, or more pre-
tious union. It serves
range of individual
giving them some-
small that their work
heard, their does
headed what Dr
a single person
it measures out to be
reference out to be
costs of his "possession"
and abroad, but to
moral, social or political
of the available
evaluated by the editors
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mbia University, New York
Modern Poetry in Transi-
tion (Michael Russell) (Publishing)
The Chantry, Wilton, Salisbury,
Wiltshire, England.

Current issue of the *Chicago
Review* (29:3, winter 1978) contains
a special selection from what
introduction dubs "event
German and Austrian con-
tributors like Peter Huchel or
Wolfgang Iser. Standing out
is a poem of Ilse Fish, Ernst
is represented by a solitary
which does bare credit to
the prominence given to Celan
and, particularly the meta-
phorical translation of his

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Solving the problems

By Stephan Körner

LARRY LAUDAN:
Progress and Its Problems
Towards a Theory of Scientific
Growth
227pp. Routledge and Kegan Paul.
£5.95.

To be aware of an intellectual problem is to acknowledge the task of understanding in a wider context something that by itself is not intelligible—for example, why a certain mathematical statement is valid or why so often one beholds "desert" a jagged born, and need nothing returned in jollity. What distinguishes different kinds of intellectual problems from each other is the conditions which their solutions have to satisfy. Science, whatever else it may be, is the continuous, more or less successful enterprise of solving problems of a certain general type. Larry Laudan agrees with this rather non-committal description and argues that an inquiry into the nature of the enterprise shows that science is not merely a collection of theories, but that it progresses in accordance with an objective conception of progress and rationality. He agrees with Popper that a scientific problem cannot be formulated without reference to some actual potential theory, and with Kuhn that any scientific theory derives its explanatory power, at least partly, from a supra-theoretical intellectual system, which Laudan calls a "research tradition". The essay, however, is in no way a mere mixture of familiar ideas. It is meant to be—and is in fact—a sketch of a new theory of scientific progress. The following remarks begin with a very rough sketch of this sketch.

The value of a scientific theory lies in its problem-solving effectiveness, which has to be determined by comparison with its predecessors and competitors. This effectiveness is independent of the theory's truth or probability and does not require that it provides exact solutions of its problems, but that it solves a wider range of different kinds and different weights which may change in the course of time. The distinction between empirical and conceptual scientific problems is particularly important, especially as it is frequently ignored by contemporary historians and philosophers of science. Empirical problems are defined as problems which "we treat as if they were problems about the world" and are either unsolved problems, or problems which have not been solved by any theory, or problems which are solved by a given theory, and anomalous problems, or problems which though not solved by a given theory have been solved by at least one of its competitors.

Non-empirical or conceptual problems are either internal or external. The former kind arises for a scientific theory which is internally inconsistent or whose basic categories are vague and unclear; the latter kind for a scientific

theory whose proponents recognize that it conflicts with some doctrine which they consider rationally well founded—be it another scientific theory, a research tradition or a world-view. Research traditions vary, as Laudan puts it, in a retrospective passage, for the most part "rather ambitious and grandiose entities, replete with ontologies and methodologies", i.e. with general assumptions about what exists and methodological principles about legitimate methods of inquiry. The concept of a world-view is considered to be generally understood.

Armed with these distinctions—and some subtle sub-distinctions, which there is no space here to mention—Laudan propounds and defends the following principal theses against Popper and other rationalists, who regard any absolute

De-realizing the Idealist

By M. R. Ayers

GEORGE FITCHER:
Berkeley
277pp. Routledge and Kegan Paul.
£7.50.

George Fitcher approaches Berkeley from what is generally known as a "purely philosophical" (as opposed to "merely historical") direction. The result is the kind of book for which there is strong institutional demand, and which is in a tradition going back to Price on Hume, if not Russell as Leibniz. He marches through Berkeley, numbering off lemmas and identifying assumptions, telling us clearly and definitely what each proposition could mean and how much weight each argument will bear. We are also told what a pseudo-Berkeley might defend or abandon or improve without detriment to the proposed main principles of the system: a familiar, lively way of setting a philosophical theory in the context of other kinds and different weights which may change in the course of time. The distinction between empirical and conceptual scientific problems is particularly important, especially as it is frequently ignored by contemporary historians and philosophers of science. Empirical problems are defined as problems which "we treat as if they were problems about the world" and are either unsolved problems, or problems which have not been solved by any theory, or problems which are solved by a given theory, and anomalous problems, or problems which though not solved by a given theory have been solved by at least one of its competitors.

Undermining the foundations

By P. M. S. Hacker

MICHAEL WILKINSON:
Groundless Belief
An Essay on the Possibility of Epistemology
181pp. Oxford: Blackwell, £5.50.

The idea that human knowledge has a hierarchical structure is both ancient and deeply appealing. In modern philosophy it derives from Descartes' methodical doubt of ideas. In the twentieth century it has been propounded by Russell, various members of the Vienna Circle, and by numerous of their intellectual progeny in England and America. Although this "foundational" conception of knowledge is no longer as fashionable as it was thirty years ago, it still finds powerful support in the writings of Roderick Chisholm, Jonathan Bennett and John L. Pollock.

The fundamental thought is that all empirical knowledge rests upon old or basic knowledge, which is privileged class of evidence propositions which are, in some sense, self-evident, i.e. stand in need of no evidence in order to be justified epistemically. Part of the appeal of this picture lies in the fact that numerous different yet compelling lines of argument converge on this conclusion. If knowledge is analysed as justified true belief, then, on pain of an infinite regress, there

must be some knowledge which is self-justifying. Similarly, if certainty and probability signify the degree of evidence supporting a proposition, then, it seems, unless some propositions are certain, none can be even probable. Those which are certain are plausibly taken to provide the foundations for all others. Skepticism probes the link between our knowledge of how things appear to be and how they actually are. Since our knowledge of how things are apparently rests on knowledge of how they seem to be, it is impossible to show that we have secure knowledge of appearances and also how things are, as an epistemic enterprise, contra skepticism, to claim knowledge of objective reality. Against a long philosophical tradition, which philosophers distinguish two components in cognitive experience, the sensibly given and its conceptualization. The former, it is plausible to think, provides the foundation upon which the edifice of empirical knowledge is built.

These lines of argument and the conclusions—traditionally derived from them—provide the target for Michael Wilkinson's critical analysis. Grouping together traditional foundational theories of knowledge, Chisholm's phenomenological analysis, and Pollock's critical epistemology, Professor Wilkinson argues that no "foundational" theory, whatever is acceptable. He carefully scrutinizes all the main

human beings, including scientists, are on the whole rational, it is possible to show how and why on the whole science progresses and to trust a possible, but as yet non-existent, sociology of knowledge with the task of describing and explaining any exceptional retrogression.

Laudan's account of scientific progress gives rise in some difficult. Foremost among them is his unrealistic assumption that the rational members of a scientific community, even if all of them were to accept and apply his criteria of scientific theories and research traditions in the same way, would not be subject to the same weight of empirical evidence against that of conceptual problems. It seems, unlikely, for example, that

the correspondence between the actual and the ideal would be as high as he concludes. Again, if there is a problem of personal rankings of theories, or should we say, of a collective ranking of scientific communities, such as arise from the indefinite nature of a tradition, whose characteristics are not made clear by its logical components, then throw much light on the world-view, which precedes these difficulties is so much to find fault with, as to testify to a contribution to a philosophical debate of great interest.

formed a view of our knowledge of the world except with the question whether we know its essence, and others' misgivings to this question, firmly in the forefront of his mind. Many other examples could be given, but even when there is no really serious misinterpretation, the absence of the historical dimension limits the interest and significance of Fitcher's discussion. He is clearly drawn attention to the "First Draft" of the introduction of the Principles, noticing that there Berkeley explicitly denies general ideas and the possibility of general or predicative thought without language. He speculates that Berkeley came to see this thesis as "impossible", incompatible with the methodological injunction to set aside the veil of words. Yet if we view the two versions in their relation to an indubitable source, i.e. the nominalism of Hume, we can see that the earlier version contains a form of nominalism, more extreme than Hume's psychological nominalism, while the final version merely gives the name "general idea" to the Hobbesian oxymoron and seems to have been non-committal on the need of general words for general thought. The earlier, more extreme argument is itself an oxymoron, since it is a bald attack on Locke's view that ideas must have precise bounds. I would speculate that Berkeley came to think this mistaken, perhaps resistant with the account of denaturation or he may simply have thought it unnecessary and unwise.

Fitcher's treatment of the shape of Berkeley's thought is nullifying. He is surely by assuming that Berkeley's "fantasy" metaphysics is rooted in sober reflection on semantics. Quite the opposite: Berkeley's arguments are a reflection of the analytic philosophy of his time and to speak of his thought as insulated from Berkeley's doctrine, as Fitcher does, is to ignore the history of philosophy which encourages us to do this, we might even say, to do this.

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Need Media, a subsidiary of two major Scandinavian publishers, seeks a replacement for a documentation librarian who is leaving because her family is moving further from London. The work involves the selection, purchase, scanning, cutting and distribution of reports on video, television, video data and associated new electronic media. Clients for the service include major publishers, and public libraries. Some practical experience of library work—ideally in the information streams mentioned above—would be valuable. Terms include 25 hours per week, for 45 weeks per year—details subject to arrangement. The library is located at 37 New Bond Street, London W1V 2AB, and applicants should write to the General Manager, Need Media Ltd., at the above address, outlining their experience.

Dorset County Council County Library Service

Librarian Second-In-Charge BRANKS GROUP (CENTRAL AREA) (Post LB 52)

Must be Chartered Librarians preferably with public library experience.
Salary: Librarians' Scale above bar £3,396 by increments to £3,773 (inclusive of supplements).
Application forms, returnable by June 30, and further details from County Librarian, Colinton Park, Dorchester DT1 1XJ.
(Please quote post number.)

EDUCATION DEPARTMENT

Carshalton College of Further Education

LIBRARIAN

AP 3/4 £3519-£4299 plus 5%

Candidates should be Chartered Librarians and have had relevant library experience.
Application forms and further details obtainable from Principal, Carshalton College of Further Education, Netherfield Road, Carshalton, Surrey. Tel. 01-847 0021/2. Closing date 23 June, 1978.

LONDON BOROUGH OF SUTTON

METROPOLITAN BOROUGH OF TRAFFORD LIBRARIES DEPARTMENT

SENIOR ASSISTANT LIBRARIAN (Children)

(£2,983 to £3,773 inclusive of supplements)

Applications are invited from Chartered Librarians. The responsibilities include: supervising a wide range of activities for young people both inside and outside library premises; organising and selecting and participating in the general cultural and recreational activities of the department. A dynamic approach is required and therefore relevant experience, initiative and flair will be advantageous. For application forms and informal discussion please contact Mr. R. G. Luccock, Assistant Borough Librarian, (Tel. 061-872 6133, ext. 463). Completed forms should be returned to The Borough Librarian, Birch House, Talbot Road, Old Trafford, Manchester M16 0BT, by 30th June.

PHOTOGRAPHIC LIBRARY ASSISTANT

Phidion Press has a vacancy for an assistant in its photographic library. Duties will include picture procurement as well as general library and clerical work. The post is suitable for either a newly qualified librarian or a library assistant with some experience in an art or picture library. The ability to type and to work under pressure is essential. Salary £2,900. Please write, enclosing C.V. to Mrs. Elizabeth O'Hall, Personnel Officer, Phidion Press, Millington House, 11, Ebber's Road, Oxford OX1 1BQ.

**Sunday at
The Old Vic**
June 18th 7.30 pm
The London premiere of
DAY OF THE DEAD
A full-length jazz composition
by
Graham Collier,
based on
Malcolm Lowry
writings
A perfect marriage of
words & music! Financial Times
**BOX OFFICE
01-928 7616**

CLASSIFIED ADVERTISEMENTS

Information Officer

The Central Group Research Library at Cadbury Schweppes Bourneville complex consists of over 7,000 volumes, subscribes to 250 journals and provides an information service for all parts of the organisation. Extensive use is made of the service by research and development, technical and marketing departments. Computer techniques are currently being evaluated.

We are looking for an ambitious and self-motivated young man or woman to be responsible to the Group Library Manager for the information section including the provision of a wide range of services including five abstract bulletins, the compilation of commercial, financial and marketing files and the supervision of information and library staff. Qualified to degree level in Chemistry or a related science, he or she will preferably hold a qualification in Librarianship or Information Science and will have had at least two years' relevant experience. A knowledge of German would be an advantage.

This is a rare opportunity to work in a professionally challenging environment, with excellent career development prospects. The rewards include a salary of circa £5,000 p.a. plus an excellent range of company benefits which includes generous assistance with relocation where appropriate.

Please write or telephone for further information and an application form to: Judy Dover, Group Recruitment Officer, Cadbury Schweppes Limited, A29, Bourneville, Birmingham B30 2LU. Telephone 021-458 7343.

Cadbury Schweppes

LIBRARIAN/
INFORMATION OFFICER

Required by electronics company to run small technical library and carry out all normal library duties. Library experience or qualifications essential. Subject knowledge and ability to type an advantage.

Post could suit experienced person or offer an opportunity for someone newly qualified. Applications for part-time employment will be considered.

Apart from a friendly and informal working environment, we offer an attractive salary, bonus, profit sharing, stock purchase plan, and a non-contributory pension scheme incorporating illia assurance plan and prolonged disability plan. Please write or telephone for an application form to:

Liz Stenhouse, Personnel Administrator, Hewlett-Packard Limited, South Queensferry, EH50 9TG. Tel: 031-331 1005.

HEWLETT PACKARD

LIBRARIAN

London up to £4432

British Gas at their Headquarters, Merble Arch require a Librarian to be responsible for cataloguing and indexing an increasing volume of technical information used by the Exploration Department. You would also need to retrieve information as required.

You should hold the Diploma in Librarianship or Information Science and have at least two years' experience in a Library or Information Centre.

Salary within the range £3,713-£4,432.

Please write, with full details of age, experience, qualifications and current salary, quoting reference PS/651301(745) to the Senior Personnel Officer, (London), British Gas, 59 Brynaton Street, London W1A 2AZ.

BRITISH GAS

ILEA Central Library
Resource Service
Centre for Learning
Resources
275 Kennington Lane
Vauxhall, SE11 5QZ

ilea Central Library Resource Service
clrs

Head of
Bibliographical
Services -
Librarian Grade I

Salary Range: £5,717.00-£6,602.80 (inclusive of London Weighting and Pensions and 11 supplements)

The ILEA Central Library Resource Service provides central support to libraries and library resources centres within the Authority's schools, colleges, and other educational establishments. It also provides information, reference, and loan facilities to all within the Authority.

The Head of Bibliographical Services is a new post for a person to be responsible for planning and developing the work of the Bibliographical Services Division of the CLRS. The Head of the Division will be required to plan for computerisation and to develop bibliographical services to support work in the Authority's libraries.

The Librarian to be appointed will need particular expertise and considerable experience in the planning, design and implementation of library systems and should, preferably, have been involved in the computerisation of an existing system.

Application forms and further details from the Education Officer, 50/52nd 2A/1, Room 367, The County Hall, London SE1 7PB. Please enclose a large stamped addressed envelope for reply. Completed forms to be returned not later than Friday, 30 June, 1978.

Librarians

In Government Departments

There are vacancies in the following Government Departments for candidates with professional qualifications and some practical experience. Those expecting to obtain professional qualifications this summer will be considered.

Ministry of Defence
Atomic Weapons Research Establishment,
Aldermaston, Berkshire.
Royal Air Force Staff College, Cranwell, Lincoln.
Royal Military College of Science, Shrivenham, Wilts.

Department of the Environment
Property Services Agency Library,
Whitgift Centre, Croydon, Surrey.
Property Services Agency Library, London SE1.

Health and Safety Executive
HQ Library, London W2.

Department of Health and Social Security
Library, Central London.

Departments of Industry, Trade, and Prices and Consumer Protection
Central Library Network, London.

Further vacancies may arise in these and other departments.

Salary: Inner London, £3,575 to £5,040; Croydon £190 less; elsewhere £465 less. Starting salary may be above the minimum. Promotion prospects. Non-contributory pension scheme.

For full details and an application form (to be returned by 6 July 1978) write to Civil Service Commission, Alencon Link, Basingstoke, Hants RG21 1JB, or telephone Basingstoke (0256) 89557 (answering service operates outside office hours). Please quote G(2)62471.

Closes June 26. Application form from Personnel Office, 100 Victoria Road, London SW11 (01-895 26243). Please quote reference number TJS/178.

The British Museum has a vacancy for a

TEMPORARY RESEARCH FELLOW

(full-time or part-time) to investigate the application of information processing to the Museum's collections.

DUTIES

The successful candidate would be required to design and initiate the implementation of a system, probably computer-based, for the registration and documentation of the collections, initially within the Department of Entomology. Subsequently the Research Fellow would be required to develop similar systems in the other Antiquities Departments.

QUALIFICATIONS

Candidates must have a university degree or comparable qualifications and some appreciation of museum objects. Experience in O.D. would be an advantage. A knowledge of computer programming is not necessary, but effective collaboration with computer specialists will be required.

OPENING AND SALARY

Senior or Principal Research Fellow, according to qualifications and experience. In the range £2,500 to £3,000 (currently under review).

Application forms should be returned by June 23, 1978, are available from Mr A. Bennett, Establishments, British Museum, Bloomsbury W01 3BG.

Lefure Services—Libraries

Librarian

£3,861 to £4,214 pa inclusive (AP) (M)

Applicants (male or female) for this Children's Services Coordinator for the district of Nottinghamshire should be Librarians. The successful candidate will be responsible for the overall coordination of the services to children and young people in the district, and will be based at the Children's Services Centre, Nottingham.

Generous assistance will be given with the purchase of a house in the district, and with the purchase of a car. Further details are available from the District Librarian, Nottingham 866555, extension 381.

Applications, including full personal and professional details, and a recent photograph, should be sent to the Director of Lefure Services, 21 Bridge House, Fox Road, West Bridgford, Nottingham, by June 30, 1978.

Further details are available from the District Librarian, Nottingham 866555, extension 381.

Applications, including full personal and professional details, and a recent photograph, should be sent to the Director of Lefure Services, 21 Bridge House, Fox Road, West Bridgford, Nottingham, by June 30, 1978.

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CLASSIFIED ADVERTISEMENTS

Assistant
Librarians AP 2/3

Wanted by Essex Libraries
Enthusiastic Young Librarians

£2,529 to £3,202 per annum plus up to £312 annual salary supplement, plus Stage 2 supplement.

Can you contribute to the further development of one of the largest library services in the country? If so, then Essex, which has over 100 service points and 850 staff serving a population approaching one-and-a-half million, could be the place for you.

Following a major reappraisal of our service we have established a new decentralized structure. This is based on five Divisions comprising 13 Area Teams of qualified staff who now spend their time purely on professional duties. The additional Assistant Librarians we require must therefore be able both to play a full part in the successful development of these Teams and also to contribute to the reorganization of the Library Service.

If you are looking for a demanding and exciting job where your ideas and enthusiasm do matter, then Essex is for you. Quite simply, Essex County Library is the new and improved opportunity to those who need our high expectations.

Area Teams are based at Chelmsford, Southend, Colchester, Grays, Harlow, Loughton, Saffron Walden, Braintree, Clacton, Braughston, Basildon, Rayleigh and Hadleigh. The exact location of vacancies will be known towards the end of June but it is anticipated that there will be posts available in all Area Teams.

Further details of these posts together with a report on the reorganization are available from Barry Langdon, County Library Headquarters, Goldway Gardens, Chelmsford, Essex, to whom applications should be sent, quoting reference number 32/78, together with the names of two referees by July 3, 1978. For informal discussion ring Philip Hawkins or Peter Reeve on Chelmsford 51141.

Applications should be sent to the County Library Headquarters, Goldway Gardens, Chelmsford, Essex, to whom applications should be sent, quoting reference number 32/78, together with the names of two referees by July 3, 1978. For informal discussion ring Philip Hawkins or Peter Reeve on Chelmsford 51141.

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